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THE OBSERVATOR.

The Rehearſal's *Reflections on Mr.* Burgeſs. *Some Stories of* High-Church Clergymen. *A Repetition of ſome of their Sermons. The* Diſſenters *Vindicated.*

From **Wednesday** March the 6th, to **Saturday** March the 9th, 1706.

Country-m. MAſter, I don't like Quarrelling and Expoſing of Perſons and Parties; nor did you ever Expoſe any Perſons but ſuch as had before Expos'd you, or the *Liberties* of *Engliſhmen*, and that is a Juſtifiable Point. But here, Maſter, the *Rehearſal* abominably Expoſes the *Diſſenters*, and particular Perſons; ſays he, *If the meaneſt* Curate *in* England *ſhould entertain his* Auditory *with ſuch* Rude Undigeſted Stuff *as comes every Day from* Daniel Burgeſs, *and the* Top *of the* Diſſenters, *he would be hooted out of the Church of* England. *If he ſhould talk of unbuttoning his Cloak, and letting his Congregation drop with it into Hell*, &c. *Is there any ſo ill Inſtructed in the* Communion *of the Church of* England, *as would not ſo Nauſeate ſuch a* Brute? *&c.*

Obſ. I don't like odd and unſeemly Compariſons in the Pulpit; nor do I believe Mr. *Burgeſs*, or the *Top* of the *Diſſenters* are Guilty of what they are accuſed by this Author, who, I know, is unworthy to carry the Books or Cloak after ſome of 'em, even the meaneſt of their Preachers. But why ſhould the Church of *England* Nauſeate ſuch Perſons as *Brutes*, who make unbecoming Compariſons, and not Nauſeate thoſe real *Brutes*, thoſe *Debauchees* of the *Gown*, that come ſo Drunk into the *Church* that they Spew upon the *Common-Prayer-Book*, or are ſo far Intoxicated with Liquor, that they don't know whether the Candle be *In* the Lanthorn or *Out*, or whether *Lighted* or *not*: Can he tell me of any *Diſſenting Miniſter* in *England* that refuſes the Oaths to the Queen, that does not Pray for, and behave himſelf towards Her Majeſty, with the greateſt Reſpect; or any Cabal among 'em that have, in a *Baſe* and *Scandalous Memorial*, Rous'd their ill Crooked *Natures* againſt the Queen and Her Miniſtry? But ſince the *Rehearſal* is reſolv'd to Recriminate, I ſhall Fight him at his own Weapon: I'll follow him in all his dark *Meanders* and *Labyrinths*: I have a Clew and can do it; and therefore, *Country-man*, let us ſpend part of one Evening in *Mirth*: Let us relate a few Stories of *High-Church Eloquence*, delivered by thoſe very Perſons that call the *Diſſenters Brutes*, and Nauſeate 'em as ſuch.

Country-m. Agreed, Maſter, we'll have a full Pot of *October* by us. Do you begin, and I will nick your Stories as well as I can.

Obſ. One *Goldwyer*, Pariſh Prieſt of *Chriſts-Church* in *Hampſhire*, had beſide his great Shop at the Town, another ſmall one, or Chappel of Eaſe, at a Place call'd *Holneſt*, both under his Care, ſometimes he would Officiate at *Holneſt*, but rarely Preach'd; they being but one Branch of his *Paſtoral Charge*, he could afford 'em little more than a thin Expoſition. One Day, being Expounding on the Eighth Commandment, he Ennumerated the ſeveral ſorts of *Theft*, and among 'em that of Stealing away a Mans good Name. This being juſt after the diſcovery of ſomething that ſome People call'd the *Rye-Houſe Plot*, he brought in that and the Duke of *Monmouth* Head and Shoulders, and told 'em, *That the Duke ſtole away the good Name of his Father, as* Abſalom *did that of* David, *in order to ſteal away his Kingdom alſo.*

Then he gave a Deſcription of the *Plot*, how the *Traitors* had over-turn'd *Carts* and *Waggons* in the Road to ſtop the Kings *Coach*, whilſt they lay conceal'd with *Blunderbuſſes*, *Muſquetoons*, and *Guns* in the Houſe, in order to Shoot the King. *But*, ſays he, *God Almighty was a better Gunner than any of 'em, he ſtood in a Corner with his Piece ready Cock'd, and Slap Daſh he had 'em before they were aware on't, all their* Plot *was diſcover'd.* Then he ran a Parallel betwixt the Duke of *Monmouth* and *Abſalom*, *They were both a couple of Handſome Luſty Young Fellows, and perſued both the ſame Deſigns; and that God Almighty, in Revenge for the* Rebellion *of* Abſalom, *made the Tree the Hangman, and hung him by the Hair of his Head.*

Another time this ſame *Prieſt* being Expounding on that part of the *Levitical Law*, which forbids the Offering up the *Horns* and *Hoofs* in the *Sacrifice*, ſaid he, *My Beloved, mark one thing here, the* Horns *are put before the* Hoofs; *for hence I conclude, that there is nothing more common in* Scripture *than to put one Word before another.*

Another time ſpeaking of *Adam* in the State of *Innocency* by himſelf, he ſaid, Adam *had then nothing to do but to Pray to God to ſend him a Good and Handſome Wife.*

Country-m. Leſley would ha' ſaid a Good and Handſome Queen. Now, Maſter, I'll nick yours with as good a Story of one of my Country *Prieſts*, who was hired to Preach a *Funeral Sermon* at the Interrment of a *Militia Captain.* His Text was, *And the End of that Man is Peace. My Beloved*, ſaid he, *this is my Text, and were it not the Word of God I could not believe it; for how can the End of a Soldier be Peace?* When he came to the Application of his *Sermon*, which is the part wherein the *Deceaſed* is to be Commended, and Recommended as an Example to others, he highly Commended his *Vertues*, but more particularly his *Charity*, of which he gave ſeveral Inſtances of his own Knowledge, as, *That his Children us'd to go to the Houſe of the Deceaſed, and come Home each of 'em with a piece of Bread and Butter in their Hands, the whole length of the Loaf: Nay*, quoth he, *my Pigs would go to his Trough and fill their Bellies ſo full, that they would come with their Tails a-crunkled up, 'twould do ones Heart good to ſee em.* Maſter, I don't call this *Parſon* a *Brute*, as the

Rehearſal

Rebeccaful does Mr. *Burgess*; I rather pity the poor Creatures Ignorance, and that he had been at the *Varsity* to so little purpose.

Obs. Truly, *Country-man*, 'tis a shame so many poor Ignorant Wretches should have the Care of the Souls of Men, meerly because they have been at the *University*, and wear Black Gowns. I shan't call 'em *Brutes*, as *Lesley* does the *Non-Conforming Clergy*, I had with thee rather pity their Ignorance, and the sad Condition of those over whom they have the *Pastoral Charge*.

But we must keep to our Stories. A *High-Flying Priest* that had not risen very high in Learning, tho' Elevated in Notion, chose these Words for his Text, *Defraud no Man. My Beloved*, said he, *my Text does Naturally split it self into two Parts, First we herein have a Duty enjoyn'd*, Defraud; *Secondly the Person upon whom*, No Man. Now should any of the *Dissenting Clergy* ha' split a Text at this rate, *Lesley* would ha' call'd the Person that did it a *Brute*.

Country-m. Master, I can nick your Story with another as like it as two Pease. A *Parson* who, I suppose, had descended from the Loins of some *Meal-Man*, *Miller* or *Baker*, chose for his Text these Words, *In my Fathers House are many Mansions*. But he read it thus, *In my Fathers House are many Manchets*; and not finding his Mistake, rais'd this Doctrine from the Words, *That God Almighty does feed his People with the finest of the Wheat, for Manchets are made of the choicest Flower:* The same Parson one time reading in the *Pentatuch*, *How* Moses *went up to make an Attonement for the Sins of the People*, Read it, *That* Moses *went up to make an Ointment for the Shins of the People*. A Poor Country Fellow like my self could ha' done no worse than this comes to.

Obs. To please Mr. *Lesley* we'll conclude our Stories at this time, with a Stroke on the 30th of *January*. A Parson Preaching on that Day, told his Parishioners, *That the Death of King* Charles *the Martyr, was for the Advantage of the* Church; *It having been Water'd by his Blood, it Flourish'd more than ever.* And to show that he had been at the *University*, and that he had agreat Skill in the *Latin Tongue*, says he, *And this is according to that Great and Excellent Saying of* Kickero, *Sanguis Martyrorum est Semina Ecclesia.*

I protest, Honest *Country-man*, I never heard any such Stuff come from the Persons Educated in the *Private Academies*, nor from *Daniel Burgess*, or any of the *Topping Dissenting* Preachers he mentions, and yet I have heard many of 'em Preach, as I have done many of the *Church of England*; for my part, I rejoyce that we have so good Preachers, both in the Publick and Private *Churches*, I pray God encrease the Number of 'em; and tho' they cannot Communicate under the same Roof, yet they may be United in the Bands of *Love*, and be Acted by the same Spirit of *Peace* and *Moderation*.

'Tis my Opinion that these Insults upon the *Dissenters*, by *Lesley* and the *Faction*, do proceed from their good Behaviour to the *Queen* and *Government*. The *High-Flyers*, like the *Devil*, are most enrag'd at those whose Vertues are most Conspicuous. Wicked Men can never do their *Cause* any Mischief; a *Cause* that is and must be supported by all the Indirect Practices that *Evil Men* can pursue; a *Cause* that is founded upon the worst *Principles*, embraced by the worst *Men*, and maintain'd by the worst *Methods*.

Can any Man give me a Reason why the *Faction*, in this Reign, should fling Dirt at the *Dissenters*, and lay the Odium of the Murder of *Charles* the First upon 'em, when they are so Loyal and Serviceable to the *Queen* and *Government*; unless it be to Alienate the Affections of Her Majesty from so great a Number of Her best Subjects; to Create New *Animosities* by the Remembrance of Old *Feuds*; or, like *Pick-Pockets*, to set Us together by the Ears, that whilst We are engaged in an *Unnatural Contest*, the *Enemy* may make the better Prey upon Us?

Suppose, for Arguments sake, we allow that the *Dissenters* were engaged in the Affair of *Forty One*, in a worse manner, and a higher degree than the *Faction* makes 'em to be; Surely their Loyalty to the Late King, as well as to the Present Queen, is a certain Sign of a *Sincere Repentance*, and a true Reason why they should be Embrac'd by the *Government*, at least as *Returning Prodigals?* It's certain that the Design of the *Faction*, by all these *Vile* and *Brutal Reflections* upon the *Dissenters*, is only to weaken the *Government*, by Discouraging such as would Heartily come in to its Assistance.

I am not, *Roger*, easily drawn into *Cavils* of this Nature; but my Regard to *Truth* and *Justice* obliges me to Vindicate the *Cause* of the *Innocent* and *Injur'd Persons*. I must acknowledge my self less capable of Vindicating the *Cause* of the *Dissenters* than many among 'em, who, notwithstanding they are call'd *Brutes* by this *Nonjuring Priest*, are Men of Finish'd *Learning*, and Extraordinary *Parts*; but, I think, they take the right way to answer such *Abominable Detractors* with *Contempt* and *Silence*.

To conclude, *Roger*, notwithstanding the *Troubles* I have met with, I shall continue to answer all the *Lies* and *Cavils* of this *Infamous Scribbler*; let him take what Road of *Calumny* he pleases, I will follow him 'till he is Drowned in his own *Bog*.

Country-m. Aye, Master, if he'll go on with his Stories we will nick him. If he'll have any more of our Pound of Butter, we'll give him enough to spread a whole Loaf.

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